7t Nash E-5 (1957-1967) 1970 NV9 Tzeltal NV9
Amatenango del Valle

796
794

Monday: Nothing
Tuesday: Nothing
Wednesday: All the mayordomos gather at the church. Some go to carry wood for the cross while others look for flowers to make a "bed" for Jesus, Tatik Eskipulas, *to lay Him on after he has been crucified. The mayordomos arrange the table on which he will lie very beautifully. They tie boughs of evergreen on all four sides. Some of the flowers [a small variety of orchid which was possibly of some importance in pre-Catholic rituals] are very fragrant. When all is arranged well, they take out a box so that Tatik Eskipulas can lie where the flowers and branches are. They put this table at the foot of the cross. After the mayordomos have "planted" the cross, they adorn it with pine boughs. They put flowers on each arm of the holy cross. Then they drape it with the holy cloth* [the purple banner]. *At eleven o'clock some of the mayordomos begin to play the coronet, matraka, flute, and drum. Tatik Eskipulas arrives at the cross with the male and female prayer-maker.* [824] [533]

Thursday: Half of us finish making the cross, and the other half arrange the "prison" inside the church where Tatik Eskipulas will spend the night. After we make the prison, we make the Jew. We look for his pants and shoes, his hat and his tie, his mask, his gourd, his bag, his shirt, his cigarette. After we arrange him, we raise him with a rope in front of the church, and leave him hanging for the pueblo to see who killed Christ. Meanwhile, others put Tatik Eskipulas in prison. When night time arrives, four men with rifles watch Tatik Eskipulas to guard Him as the holy evening passes. The mayordomos gather at the church and play the sad flute and the old coronet. They play the matraka. At midnight they play the drum and coronet. [533]

Friday: Very early in the morning of Friday, the four guards of God are changed as the dawn enters. All day, the guards will watch the Lord. They will see Him rise on the cross and descend from the cross. Then the four go to their house to drink a little liquor. At eleven o'clock in the morning the mayordomos will give a sign on the elder coronet, the elder matrake, and the sad flute and the drum. They will play three times to summon the townspeople instead of sounding the bell. When all the women and men arrive, they hear the prayer announcing that Tatik Eski- [533] [202]

pulas has risen on the cross. After they have seen Him rise, all the pueblo will go out. At two o'clock in the afternoon, they will again play the sad flute, the drum, the coronet, and the matrake. All the pueblo will collect and will make another prayer to see the Tatik Eskipulas lowered from the cross. When He is lowered, they take Him out on a procession with the priest, the prayer-makers, and all the men and women of the pueblo who will hold candles, and the four guards with rifles. The first mayordomo knows how to blow the old coronet, and another mayordomo knows how to blow the sad flute, and anther plays the drum, and another plays the old matraka. After the procession goes in the plaza, it returns to the church and leaves Tatik Eskipulas in the middle of the church. The mayordomos sit outside the church and drink a liter of trago, and then go to their homes.

Saturday of glory: Very early in the morning of Saturday, they give a prayer with the sad flute and drum, with the old trumpet and with the matraka. Three times it is sounded for the pueblo to gather and hear mass. After the mass, the judge goes to speak to the police to look for a horse to mount the Jew. When the horse arrives, they take the figure of the Jew down from the church and tie him on top of the horse. A mayordomo leads him by the bridle, and he goes out in the pueblo with the flute and drum to ask for contributions. Those who know fiesta [the curers] give fifty or twenty cents or if there is nothing, they give an egg. Afterward, they return to the church and the Jew is taken from the horse. The people set fire to his straw body. When they finish burning this, they check to see how much money they collected. All the mayordomos count the money in common. If there are twenty or thirty pesos, the mayordomos make a fiesta with drum and flute.

Sunday of Resurrection: Mayordomos gather and sweep church. After sweeping they play the music to open the mouth of the bell. After the mass, they go drink fermented atol with bean tortilla. They eat a hen or rooster to make a fiesta for our Holy Lord because he is resurrected and because all the town is happy. They give the mayordomos fermented atol to drink. Then they return to the church and take out the lord cross, take out the jail, and the bed where the Father Eskipulas slept.

male helpers who are usually wives of the *balnialetik*, or widows who are part of the official's or his wife's family. A fourth group are visitors who come to congratulate the new official. Particularly conspicuous because of their Ladino or non-Indian clothing in the house of the president (Chart 6) were the visitors from the outlying rancherías and colonias of Tzo?ontahal.

Validation in the household setting takes place in two scenes. The first occurs on the eve of New Year. Each new official entertains in his house the men he has chosen as his *nakawanehetik* and as his *balnialetik*. Only those *balnialetik* who are immediately related come to this gathering. The *me?il k'op*, 'woman speaker,' is present along with the wives of the *balnialetik* (Chart 2). The house is decorated with pine needles and juniper boughs in the afternoon. The visitors arrive with wood and pitchpine to light the house at about eight in the evening and stay until the liquor is finished. Drinking order is from elder to younger, which coincides with the prestige ranking. The *nakawanehetik* are served, then the *nič'anil*.

The second household gathering takes place on the morning of the New Year. Major settings for such gatherings are the house of the first judge and the house of the new president. It is the duty of the fourth regidor to assemble the three other regidores, and of the assistant judge to assemble the other judges. The two groups, regidores and judges, meet in the first judge's house. They join the president at his house and then proceed to the townhall. The group of five police from *ahk'olnantik* meet separately in the house of the first police of that side, and those of *alannantik* meet in the house of their first police.

The assembled officials proceed to the townhall, announcing with rockets to the policemen that they have left. Gathered in the townhall, referred to in the formal address or *pat?ot'an* as the *sik na*, 'cold house,'[9] are the 'old officials' *(k'a hu'eletik)* along with the alfereces and the principales. They enter two by two, the president and síndico first, followed by the two first judges, the assistant judges, and the judges of the barrios and colonias. They kneel and 'measure their noses' *(sp'is sni?ik,)* as they enter, showing respect to the holy banners which the alferecos have delivered from the church.

[9] Bunzel (1952, p. 377) translates a formal speech in which the townhall of Chichicastenango is referred to as that "cold house, the icy house," but the Quiche word is not included. The pattern of double synonyms for nouns is present in these Quiche formal texts as in the Tzeltal.

[R 217-A]

9:Nash E-5 (1964) 1970 NV9 Tzeltal NV9
Tzo?ontahal

APPENDIX I—*continued*

QUESTION	INFORMANT 3 GENERAL DESCRIPTION	INFORMANT 2 CASE: ENTRY OF FIRST JUDGE	OBSERVATION CASE: JANUARY 1, 1965
#62 124 796 693 576 [788]			judge got up and stood before the second judge and did the *spalanbe soltuk tuyipal č'in mahtanil* (account to company for the little gift. He then went to the first *nakawane* with the *sak'inal* (good day greeting). Then all the assembled company stood up and turn to wall and gave the benediction to the gift of the ancestors
21. Why do they stand and turn to the wall?	Not asked—preceded observation	Not asked	So that the devil does not enter
#62 124 796 [293] [693] 22. What do they do after they drink coffee?	They drink liquor seated, resting their heart, in the entry of the house of the president	Drink liquor to await the hour they go to the cabildo	Two beers and 2 liters liquor were laid to rest. At 11:55 women came in to get liters of liquor. Put it under a kerchief and took it out to women in kitchen. Judges and regidores put on red kerchiefs. At 12 noon two judges got up and said goodbye, first to the *balsial* then the first judge went to the *nakawane* while the second judge and two regidores followed behind him. Then together the four said goodbye to the *nakawane* and to the *me?il k'op*. Firecrackers were set off to advise police that the group was setting out on their way to the town hall. Police were to meet them at the townhall and had to be advised so that they would arrive at the same time.
[202] [625]			Two past regidores came to the *me?il k'op* and said goodbye. The group set out together
[23. Omitted.]			
#62 124 788 796 [693] 24. How do they enter the townhall?	They enter two by two. They kneel and cross themselves at the door of the cabildo	They enter two by two, kneel at the door. They rise, enter, arrive, kneel before the *tatik* table	Pair by pair they entered and touched cross of banner with their rosaries. First the preaident and síndico then first and second judges followed by judges from Madronal, La Grandeza, San Vicente, and Cruz Quemada
25. Why do they cross themselves?	Because they show respect to the holy cross		